¶A Contention

betweene three Bretheren, that is to say, the Whooremonger, the Dronkard, and the Dice-player, to approue which of them three is the worst, By reason that their deceased Father had giuen his succession from the worst of them three.

¶A worke no lesse profitable then pleasurable to read, for so much as the vilenesse of those three vices, is here in set out at large.

Compiled by Thomas Salter.

Tout a l'honneur de Dieu.

Imprinted at London for Thomas Gosson, dwelling in Pater noster Roe, next to the signe of the Castell.

1580.

WIthin this little booke,
is vice ſet out at large:
By thoſe that to excuſe the ſame,
giue ſeuerally his charge.
In it alſo is ſeene,
how euery ſeuerall man:
Others to blame and hides his owne,
Vice doth the moſt he can.
Whereby we may perceiue,
how Sathan ſubtilly:
Makes men ſeeme blinde in their own faults,
where others to diſcry.

FINIS.

¶TO HIS WELBELOued Scholler, William Rowbothom, Thomas Salter wisheth health and felicitie, 1580.

AS the giuing of a gift vnto any one (my good Scholler) on hope to receiue for it a greater gift, is a kinde of vsurie: So to giue none at all for feare of loosing reward, is a degree of auarice.

Againe, as to repent the giuing of a gift after it is giuen, is a testimonie of imprudēcie: So to giue one perforce without receiuing satisfaction for it from thē that receiue it, is an vnwise bargaine. But who so considereth in his giuing of any gift, what he giueth, when he giueth, to whom he giueth, and how much hee giueth, may not onely be thought a true, but also a liberall and discreet friend.

Now I thy Tutor, louing thee faithfully, doe giue vnto thee with a most hartie & zealous good will, this

little Pamphlet, intituled, A ſtraunge Contentiõ betweene three bretheren, &c. And therfore euen as the right giuing of a gift, is an act of liberalitie, ſo a little remuneration is a manifeſt token of a thankfull minde. Now the recompence that I requeſt (for this) at thy hands, is no other, thē firſt to haue thee courteouſly to accept it, next willingly to read it, & laſtly, wiſely & diſcretly to conſider of it. And ſo doing, although it beareth outwardlye the badge of brawling betweene bretherē, yet by meanes of the ſame, thou ſhalt ſee three execrable vices ſo pithily deciphered & ſet foorth, that is to ſay, Whoordome, Dronkenneſſe, & Dice-playing, as I haue no doubt, but it ſhal both turne to thy pleaſure, and others profite. For what greater pleaſure may be preſented vnto thee, or what ſweeter profit vnto other, then to ſee, (by ſundry examples, valeable reaſons, & inuincible argumēts) thoſe daungerous ſhelues, & perilous rocks laid open (thereby the better to ſhun & auoid them) on which many earſt haue

haue made, & diuers yet dayly doe make moſt ſhamefull and grieuous ſhipwracke. Well as I ſaide, touching this my gift, my requeſt once againe is, that you firſt courteouſly accept it, & thē that you requeſt others vprightly to iudge of it. By dooing whereoff they whom you requeſt ſhal do wiſely to themſelues, & thankfully to you, & you curteouſly vnto them, & thankfully vnto me, & I louingly, liberally & curteouſly vnto you all, which am yours in all I may to do you good.

Thomas Salter.

To the Reader.

HEere haue I ſet foorth vnto thy view (gentle Reader) a ſtraunge Contentiō moued betwen three bretheren, which notwithſtanding is not ſo ſtraunge as profitable to bee conſidered off, and therfore although it be not ſo filled with fine phraſes, as the workes of ſome late worthy writers are: yet for ſo much as it tendeth only to the treading downe of vice, and rearing vp of vertue, (for I tell thee vice now is aloft, and vertue lyeth low, and therefore needeth helpe of rearing) I beſeech thee to take it in good part, and by ſo doing thou ſhalt incourage me to inure my penne to thy farther profite in other ſuch petite Pamphlets.

Farewell.

T.S.

THE ARGVMENT OF this preſent Booke, intituled: *A Contention betweene three bretheren*: that is to ſay: the *Dronkard*, the *VVhere-monger*, and the *Dice-player*.

A Certaine Father dravving neere vnto his ende, (hauing three lewd diſpoſed ſons, the one a Whoremōger, the other a Drōkard, & the third a Dice-player) ordeined by his laſt Will & Teſtament, that the moſt vvicked & vicious of thē three, ſhould be depriued of his ſucceſſiō. He being deceaſed, (by reſon of the ſtrife riſē through this bequeſt betvveen the ſayde bretheren) they pleaded their cauſe themſelues before Iudges for the ſame purpoſe appointed. To the intent that by reciprocal and mutuall accuſations, perſonally declaimed, the matter might more cleerely, and vvith greater vehemencie bee deciphered and vnderſtood, then if it vvere ſet forth and debated by the voyce and organe of an Aduocate. The Dronkard firſt, (as appertaining vnto him for ſome cauſe) beginneth the Aliarum againſt his two bretheren, ſeuerally and by ſundry aſſaults: to the intent that he might againe at one time, receiue from both of them, by one onely aſſault the lyke. Vppon this the parties beeing amplye hearde, there is ſentence giuen.

Cer-

The Argument.

Certifiyng you right courteous and gentle Readers (for it is to you and to no enuious or malignaunt perſons, that I addreſſe this preſent) that if it pleaſe you to behold the ſame, it ſhal not be vvithout ſome pleaſure, and as I hope leſſe vvithout profit. For the principall ende there-off tendeth vnto the teaching of all men, chiefely and firſt of all to be carefull of themſelues, and not to think or imagine any thing preiudiciall or hurtful to their neighbour, neither to ſearh as ſaith *Socrates* alleadged in *Xenophon*, the imperfections of others, leauing to inquire after theirovvn fault by examining of thē ſelues. Being counſelled by this vviſe aduertiſement, to take heede rather (as the Scripture teacheth vs) vnto the great beame that reſts in our ovvne eyes, then vnto the lyttle mote that hindereth the ſight of others, that is to ſay, to conſider, make cleere, correct and amend our ovvne great faults, and offences, before vve entermeddle vvith thoſe little ones of our neighbours. For to doe the contrary, and to ſtumble on this errour no leſſe daungerous then common, as the right propertie and nature ſaith *Cicero* in his *Tuſculanes* of folly and ignorance.

Drunkard against his brother the Whooremonger.

THE three brethren afore-sayd, to wit, the Drunkard, ỳ Whoremonger, and the Dice plaier, being come according to appointment before the Iudges, to plead their causes themselues, concerning the inheritaunce of their deceased Fathers succession: The Drunkard first and for some consideration, stood forth and after silence was made, saide in this manner.

I am not ignorant (right honourable) with what weight and importaunce, the present altrication and controuersie betweene vs three brethren, is pursued & followed by meanes of our fathers last will and Testament. By the which our vices must of necessitie, be openly heard and vnderstode, and by reciprocall accusation, one brother must vnnaturally and

wickedly by constraint set vpon an o-
ther, a dæd no doubt greatly to be a-
uoided: But he which hath (as hauing
sequestred from him all honestie) ac-
cording to the French prouerbe, once
passed ouer the bridge of Cournay or
entered the Pie bakers daze, ỹ is to
say, hath drunke vp al his shame, fea-
reth not so much reproch & infamie,
as he doth, hunger & beggery, but stai-
eth himselfe vpon ỹ Greake prouerbe
mencioned in Homer, & reported in
Titus Liuius, that is, to dye for hun-
ger is a most miserable thing, which
thing hauing before mine eies, & with
the same the pitifull complainte of
Franchpeur in Plautus, wher he thus
cryeth. O miserie of miseries, to bee
hungry, & not to haue wherof to feed
or satisfie hunger, to the ende I may
auoide such a calamitie, & not be for-
ced to stretch out my hãd in begging
(if by aduenture I should by your sẽ-
tẽce be disherited) I entẽd this day to
plead mine owne cause, on purpose by
sallible reasõs & sufficiẽt argumẽts to
approue ỹ our father ment not to dis-

herit

herit one of these my brethern, but both of thē, & I onely to be his succes-sor & heir, for so much as I am assured to proue ỹ both of their crimes & of-fēces do far exceade & surpasse mine, & to make it clære & manifest vnto you, I am purposed to set vpon both of them, to the intent ỹ the vile filthi-nesse of the one being beaten down, I may with one only charge & alarome assaile the vile infamous life of the other, not forgetting neuerthe-les how sacred ỹ name of inuiolable bre-therhod is, neither how straightly the coniunction of brothers is bound, nor how much one brother ought to loue an other. But at this present all the same is not so much of my part to be obserued and kept, as beggery is to be contemned & auoided, beside there is of antiquity a prouerb no lesse prac tised then cōmon, which is, nærer vn-to me is my shirt then my coate, by following of which euery man com-monly loueth his own profit more thē others. Wherfore (right honourable) not to hold you wō to long an oratiō,

know you that our present strife is to vnderstand which of vs three brethren, as the most wicked & vicious, shal be depriued of our deceased fathers succession, following the order of his last will & Testament, which of necessitie and infallibly we must accomplish & kæpe, and you to the same as to the onely marke, direct and aright your sentence.

Now to begin my assault, who is he that doth not euidently sæ ỹ my brother the whoremonger is notably & especially marked as worthy for the vileneſſe of his life, to be disherited more thẽ any other. I cannot but confesse my self to be an excessiue bibber, incruatious desirous of strong drinke, as by the Scarlet coulour on my face and firie heate in mine eyes it is euidently to be sæne: but though the same be a vice, yet is it much lesse then ỹ of whoredome: for (speaking onely now vnto the whoremonger) is there any thing more vicious & infamous then to be tormented and incensed euen vnto the becomming bedlem mad

Euery man giuen to thinke his ovvn faule leaſt.

mad for ỳ lone(if so I ought to terme lasciuious lust) of one or many harlots: & among such vile and infamous sowes not to liue so long, as to languish and to imprison themselues, as in a most vile & filthy stinking hogges stye, and with those lewde callottes & accursed queanes,to chaunge their most desired libertie into a most vile and filthy subiection & seruitude,wher and with whom they make shipwrack not onely of good name and honour, (treasures most precious) but also of health and goods,onely ther to attaine shame,infamy,miserie, and beggerie.

If all men,after Cæser in his Cõmentaries, naturally desire to liue frée and at libertie, hating aboue all thinges to be holde in seruitude, a thing most noisome and loathsome to all,chiefly to such as be noble and frée borne: howe can we sufficiently and worthely blast out the execrable vice of the infamous whoremonger or adulterer,who like to a brute beast(for Whoredome or adulterye transformeth a man into a beast, sayth Plu-

tarch: and it is moſt nære to beaſtialitie ſayth Eraſmus of any vice, & farre moze mæt ſaith Herodiã ſoz a heard of ſwine thẽ ſoz mẽ) goeth willingly as it wer headlõg, & caſteth himſelfe into ỹ gulph & bottomles bondage of an harlot, a bõdage ſaith Socrates mẽtioned in Plutarch moſt vile & infamous: of which opinion Cicero was alſo, ſaying: In his bœke of age, ſhall I cal oz accompt that man fræ oz at liberty, whõ an harlot cõmaũdeth, oz to whõ ſuch a one impeſeth & giueth lawes: If ſhe alketh, he muſt giue: if ſhe calleth, he muſt come: if ſhe becketh he muſt bẽd: if ſhe biddeth, he muſt auoid: if ſhe threatneth, he muſt tremble: Mo: ſuch a one ſayth, ỹ moſt eloquent Orator & famous Philoſopher, in my iudgemẽt, ought not only to be called a ſlaue, but a moſt wicked, vile, & filthy ſlaue, yea, wer he iſſued out of ỹ ſtock of Priam, oz any other moze illuſtrius. But paſſe we on farther, al thoſe ỹ be giuẽ to whoꝛdom, & theron ſetteth al their mindes & thoughts as on their only ioy & felicity, they be

not

not only breakers, & disdainers of humaine lawes, but also of diuine precepts, & that euen vnto their leauing & losing, both of ỹ true knowledge & pure worshipping of ỹ only almighty & omnipotẽt God, to conuert & turne to ỹ culture, & sacrifice of Idolls, & other such like execrable abhominatiõs By harlots & whores, ỹ wise king Salomon became an adulterer: & for the same, as it is written in the booke of kings, all ỹ realme of Israel fel wholy into ỹ hãds of Ieroboam his seruãt, ỹ stock & cities of Iuda excepted, which remained vnder the rule of Roboam his son. By adultry many & sundrye haue ben peruerted, & ỹ sacred estate of mariage so violated, as baskardes became possessors of ỹ inheritãce of ỹ right begottẽ, through harlots childrẽ haue assailed & murthered their own fathers & mothers, by adultery diuers wiues haue died & imbrued their hãds in the bloud & bowels of their louing husbãds. By whoredome many kings & princes, wt their kingdomes & coũtries haue ben betrayed & rendred in-

to the hands of their enimies, euen by those of his owne country, yea, oftentimes of their kindred, & their townes and cities sacked and throwne to the dust. The most wisest and learnedst haue become madde and fonlish, and the most vertuous, strong, and magnaminious haue bene made weake & effeminate, and of men (euen lyke as by ỹ poison & witchcraft of Circes the companiõs of Vlisses) haue ben transformed and tourned into Swine and other such kinde of beastes. Which things well considered, is there anye to be fonnde more worthy to be blamed, or more vicious and dampnable then the whoremonger, adulterer, or fornicator. Trust me these kinde of liuers, auncientlye by the law of the most iust God, were condempned to be publikly stoned to death among the children of Israel, (as the most faulty) & it was executed as in Iosua it is to be approued. There be two thinges greatly desired & esteemed amõg men, that is, renowne & riches. For what thinge canne there happen during

ring this life vnto men, that is more precious and deere, then renowne, and the title of an honest and vertuous man, which thing saith the wise man, is farre better then infinite riches, & vnto vs more permanent and landable then all worldly treasures, yea, what thing can a man wish or desire to haue more noble, or more bright & honorable, then a good name, and glorious renowne: to attaine vnto the which, all labours, perills and daungers (euen vnto death) are freely and with a willing hart vndertaken, and borne with an inuincible courage and constancie, as Horace that famous Author affirmeth by these words following, Thou Glory onely dost heat both the hearts and mindes of men: Likewise what greater contentment is there to be found in the worlde, or what greater felicitie then a wealthie patrimonie, and aboundance of riches, for the getting of which, the liues of men, are continually in labour and without rest, and that in such wise, saith Ecclesiasticus, as a number doe

accompt it better to be without life, thē to liue in nēde & pouertie, as who should say, it is almost impossible to suppoꝛt and suffer our lyues to want that, whereoff we haue had afoꝛe time aboundance. Now notwithstanding that these two things, renowne and riches, be so pꝛecious, excellent and necessary, and so much estæmed, and sought foꝛ of all men, yet is the whoꝛemonger, adulterer and foꝛnicatoꝛ so wicked and cuill of himselfe, as he nothing at all estæmes of them, but rather as one without any respect oꝛ care, doth willingly make shipwꝛacke of them: foꝛ this filthie lusting loue doth alwaies bꝛing & dꝛawe after it, dishonour and beggerie, the reason is, foꝛsomuch as ỹ whoꝛemonger oꝛ adulterer doth euer-moꝛe slenderly foꝛesæ oꝛ regard his gꝏdes and fame, of which two things, when a man is once naked, especially of the last, that is, renowne oꝛ gꝏd name, he is then most byle and repꝛochful, and as an infamous person is poynted at with the finger of all men, as one vn-

woꝛthie

worthie to be moaned or lamented, bicause that of his owne frée will, as preferring (lyke a brute beast) lasciuious lust and lecherie, before vertuous humanitie, he plungeth himselfe into an execrable puddle of filthines, wher in both his goodes and good name are so swallowed vp and deuoured, as he euer afterwards remains, like one bewrapped in miserie and beggerie: for besides so many instructions both natural and euident, it is good reason saith the harlot in Plautus, that infamie, reproch and beggerie should follow and pursue my company: Besides for me and for my sake saith she in Salomon, man shall be consumed vnto a crum of bread, ý is to say, who soeuer haunteth the companye of an harlot, shall wast his substaunce as it were Ware agaynst the warme Sunne.

Also saith Plautus, the whoremonger accompts of his goodes as of drosse, for without anye regarde he selleth and spendeth it away, for it is

the

the propertie of these villanous harlots, to waste and ruinate all, soule, bodie and goodes, and to be so catching, and shameles snatching, that they neuer cease craning and taking. For euen as the lecherous desire of the whoremonger increaseth and springeth vp hot and insatiable within him, euen so is the importunitie of an harlot neuer satisfied nor filled from asking, catching, and drawing: for, hast thou giuen hir to day, to morrow thou must also do the same, yea, saith Plautus, so long as she seeth anye thing to be gotten by thee, as money or moneyes worth, she will with sweet honnie words in flattering wise seeke to content and please thee, and all the roomes in hir house shal be opened vnto thee, and hir seruaunts as slaues shall serue and obay thee: but art thou frowned on by Fortune? or are thy goods and substance gone and wasted? then farewell, faire friends haue good day, for no longer Penny, no longer Pater noster, thy credit is crackt, and thy former professed friendship, vtterly maimed,

maimed, nay saith the harlot, if thou bringst no mony with thée, thou comst in vaine to haue balyaunce or countenaunce of me. Besides, being so disfurnished and powide of substaunce, euery one will flye from thée, and reproch and sorrow accompanied with griefe will pursue and follow thée, banished from all estimation, as a thing by thée, and vnto thée, worthely merited, for saith the Poet.

We cannot inough reproue
him, that his goods so spends:
Or who in lust doth loue,
his fame and credit endes.

Lykewise it appeareth, that the worthy Poet and most famous Philosopher Hesiodas, went about carefully to aduertise and withdraw vs, by these his verses.

Beware and take good heede,
that thou so rul'st thy hart,
As it be not agreed
to take an harlots part.

For

For when ſhe faireſt ſpeakes,
and ſweetelyeſt ſeemes to ſmile:
Then onely doth ſhe breake
hir traines, thee to beguile.

Likewiſe where-vnto tendeth all the comical poets, or the end of their Comedies, for Comedie is nothing els after Cicero, alleaged in the Aucolaſtus of Gnaſeus, then the mirrour and repreſentation of humaine lyfe, ſaue onely to reproue and blame this filthie ſhameleſſe & abhominable loue, and from the ſame, as from a thing moſt vicious & infamous, to eſtrange and turne all wanton youthful folke, as alſo to be an example and inſtruction to flye and abhorre the baits and allurements of theſe harlots, to gether their infinite tautels and deceptions, and as many daungers and euil haps as depend there-vppon: behold in the Merchaunt of Plautus, how the father with ſharpe threatnings and verball rebukes, with all the force he hath, endeauoureth himſelfe to reuoke and vnwrap his ſonne Charin out of the ſnares & hookes of harlots, in which he

was

was sinfully snared, as knowing the same vice to be aboue all other most pernitious & hurtfull, principally to youth, & generally to all ages. In the Turculent of the same Poet saith one named Getis, I cannot better resemble an harlot thē to ỳ sea: because ỳ she deuoureth (like vnto ỳ sea) al ỳ she getteth, & yet neuer wil be satisfied, giue vnto hir as much as thou wilt, & ther shal nothing be sene either of ỳ giuer or the receiuer: for which cause Diogenes in Plutarke calleth the belly of an harlot, ỳ Caribdes or Gulph of life, because ỳ it swalloweth & glutteth vp al things, & is neuer contēt nor filled. Now Caribdes was a gulph of ỳ sea, & very dangerous, which swallowed vp only al ỳ passed by it, neuertheless it afterwards did vomit it out againe. But as touching ỳ insatiable belly of an harlot, neither ỳ aire, ỳ earth, ỳ sea nor ỳ riuers suffice, but it swalloweth & deuoureth fields, castels & houses, & neuer rēdreth or returneth any thing backe againe, which thing Argiripus knowing very wel, though somewhat

to late, for so much as he had bene spoyled of all that euer he had, in a brothel house, and afterwards cast out of it naked, he cryed out in his complaint, & said: O sea, thou art not the sea, but you O ye harlots are ỳ same, whereon so many thousand of young youths sustaine shameful losse & shipwrack, for you suck & sip vp the blod of men: of whose labours & trauailes you haue your houses most sumptuously & gorgeously decked & adorned, to their shame, ruine & cõfusiõ. Wherfore sayth Plautus againe in his Stico. Whosoeuer can eschew them, let them eschew thẽ, whose name among the Auncients haue bene in such detestatiõ, as many fathers haue disherited their heires, bicause they yælded their neckes to ỳ yoakes of harlots. The nature of whom being ingendered of Pluto and Tisiphone (saith Palingenius) is to promise sugar and honny, but to giue nothing but bitter Gall and poyson.

Among the .x. commaundements of Almightie god, this one is specially noted,

noted, Thou ſhalt not commit adulterie, by which words we are expreſly prohibited and forbidden all manner of fornication, whatſoeuer it bee comprehended (as it is written in Auguſtin) vnder this word, Adulterie. The which commaundement is notably and very often repeated in the holy Scriptures, by the onely mouth of God, his Apoſtles, and Euangeliſts. Now then if it behoueth vs inuiolably and infallybly, and that on payne of eternal death, to obſerue, fulfill, and keepe the diuine Lawes and ſtatutes, in wich there is nothing forgotten needfull to our health: What ſayſt thou O Adulterer, O Whoremonger, O Fornicator, which againſt ſayſt the ſame, doſt thou not ſee, or wilt thou not confeſſe thy vicious life to be farre more filthy & abhominable thē mine. I wil tel thee, whoredome was in old time ſo abhorred in Italy, as by the thirteenth Lawe of Romulus the firſt King of the Romaines, it was eſtablyſhed and permitted to huſbandes and parents to

kill or cause to be killed after what manner so euer they woulde, their wiues or kinsfolkes taken in adulterie, which thing thou neuer heardst any Lawe commaunde against any dronkard.

And although that Lycurgus, that king and seuere Law-maker of the Lacedemonians, hath not written (as the Iurisconsult Bawdewin in his Commentarye vppon the Romulan Lawes reciteth) neither made anye Lawe for whoremongers, possible it was bicause he thought that there woulde bee no whoredome, vsed in Lacedemon, where the people by meanes of his seuere Lawes, were most modest and content: nenertheleste the time of Romulus was not so, and therefore he wisely thought no Lawe to be more necessarie in a common weale, then that against Adulterers and Whore-mongers.

And yet Lycurgus peraduenture woulde haue aunswered, to them that hadde demaunded it, that hee omit-

omitted and lefte out that Lawe, bicause that hee hoped, that with great paine and difficultie it coulde haue indured with such seueritie. For what is it that Whoredome dareth not doe? what is it that it vndertakes not?

What is it that it doth not breake, violate and peruert? What is it that can restrain the lasciuious and lewed will or affection of sensuall and disordinate men? Truely there was neuer Lawe more required, nor oftener made and repeated, neither more boldly and often broken and despised.

Which Lawe of Romulus, the auncient Germaines or Almaines seemed to followe: For among them as Tacitus writeth, husbandes were so permitted to punish their wiues taken in adulterie.

Also by the Lawe Ilits, it was lawfull for the Father, to burye his Daughter quicke, if hee hadde taken her in Adulterye.

Zeleucus lykewise among manye others lawes which he made to the Locrians, ordeined that the adulterer or whoremonger, what-soeuer he or she were, should haue both his and hir eyes put out, & as he would haue executed the sayd Law in the person of his owne sonne accused of the same crime, and that the Magistrates and citizens of Locres, in fauour of the vertues and deserts of his father, had compassion and pittie of the Sonne, and remitted and acquitted his offence, he neuertheleſſe being a rare myrrour of Princely Iuſtice, deſirous firſt to kæpe the Law inuiolate, which he himſelfe had made, cauſed one of his owne eyes and one of his ſonnes to be put out.

Beſide amongſt the auncient Aegyptians, ỳ whoremonger was whipped till ỳ bloud followed, & the harlot had hir noſe cut, to the ende that by the ſame meanes (as Teuet writeth in his Coſmographie of Leuant) ſhee might be depriued of that part of hir face, by loſſe of which ſhe preſently loſt

loſt all hir beautie, which had lead both hir and the whoremonger, hir vicious louer to commit euill.

Thus loe by the Lawes and ſtatutes both of the Scripture & otherwiſe, it is euidently approued, that the whoremonger hath bene vſed to bee condemned to death, and to bee grieuouſly puniſhed for adulterie, which thing neuer was done vppon ỳ dronkard: by which onely argument, O Whoremonger, thou art iuſtly to be adiudged farre more worſe and euill then I, and ſo by conſequence depriued of our fathers landes.

And yet notwithſtanding all theſe vices and inconueniences aboue named belonging to the whoremonger, tell mee what is whoredome and ſuch vnhoneſt loue (if as before I ſayd, I may tearme it loue) but only a meere madneſſe, a forgetfulneſſe of reaſon, a trouble of counſell, a corrupting of good and vertuous mindes, and a plucking backe of vertuous and heauenly enterpriſes, to darke and earthly, nay rather hellyſh vſages, making

men become euer-more, complaynours, quarrellours, readye to ryotte and anger, proude, raſhe, laviſhlye fawninge, vnprofitable for all thinges, yea finallye, for themſelues.

For the Whoremonger broylyng in the diſordinate and inſatiable deſire of reaping his delyght, after that hee hath during this hunting, loſte and conſumed long ſpace of his time, in madneſſe, mourning, teares, ſorrowing and lamenting, hee at the laſte, waſteth in ſuche manner, as miſerablye (ſayeth Alciat) beeing ſo wrapped and ſnarreled, that hee wholye periſheth, where-by hee not onelye becommeth hatefull to all other, but alſo to him-ſelfe, for then hée hateth to lyue.

O where is that ſo ſhameleſſe an Whoremonger or ſo obſtinate a Venerian warriour, or bolde Souldiour of Cupide, that theſe aduertiſements will not enforce to bluſhe

and

and ſownde for ſhame, and that acknowledging his owne infamie, with weping and wayling, trembling and quaking, will not condempne him-ſelfe as the moſt reprochefull and vyle creature in the world.

Or if this will not ſuffice thée, O Adulterer, hearke yet what Velerius ſayth in exclayming agaynſt thée.

What is there (ſayeth hée) more vycious and infamous, more infectious and hurtfull, then whoredome: the which as by Witchcrafte or Inchauntment ſo farre tranſporteth the minde of man, that it throweth him from reaſon to beaſtilytie, making him not onely fooliſh, ſottiſh, and filthie mopiſh, but alſo ſo madde and witleſſe, that hée willyngly nouriſheth the Aſpe in his boſome that byteth him euen to the heart, not feelyng the poyſon ſo nere.

By the which, Vertue is chaunged, Glory quenched, and good name

killed, for it doth not al-only consume and waste the goods belonging to the bodie, but also those most precious giftes belonging to the soule: in such manner, as it is harde to iudge, which of these two daungers are most to be feared, either to be taken of enimies or of harlots, which miserie most woefully wrapped the Citie of the Volsians in greuous calamities, and shamefull infamies: for as sone as the same Citie, (which wontedly was the heade of Hetruria, no lesse garnished with good Lawes, manners and customes, then with aboundaunce of wealth and riches) was once brought into the bandes of filthinesse, it fell in and vnto the very bottome of all wretchednesse, in such wise, as it submitted it selfe most slauishly vnto the seruitude of slaues.

At what time also that the mightie King Xerxes, gaue him-selfe ouer vnto lust and whoredome, at that very same time, began both the ruine of himselfe and his Persian Monarchie.

By Whoredome that mightie tamer of monsters, and onely subduer of tyrants, Hercules, became so vile and effeminate, that he toke a distaffe & spindle, and with the same in the attire of a woman did spinne amonge women, as hereafter I will shew more at large.

Who, or what brought that victorious and deadly vowed enimy of the Romaines, Hanibal to vtter ruine in Capua, and that most famous king, Priam of Troy, but onely, Whores, & Whoredome? the which also alienated the good king and Prophet Dauid from the feare of God, and prouoked him to murther.

Infinite of such other like examples of mightie Princes, and worthy personages I might & could alledge, which through that vice of Whoredome became, some infamous & most ruinous of goods and honour.

Likewise many glorious publike weales, puissant Empires and kingdomes, yea, the most mightiest sayth Titus Liuius, therby haue ben brought

to vtter ruine and desolation.

But bicause that bookes be filled full with such things, & that the same vnto vs al is so euidently knowne, I will as from superfluous matter make my retreat, although to speake truely, I cannot sufficiently sette out the abhomination of the same sinne.

For the braue & gallant traine belonging thereunto is.
effemination, pusillanimitie, distruction, losse, ill happe, infamie, care, griefe, dolor, sorrow, frenzie, derision, trauayle, tribulation, follie, filthinesse, foolishnesse, rashnesse, shame, lesse mallice, couetousnesse, sloth, beggerie, rage, suspition, iniurie, hate, wrath, and enmitie. To be short, as an other Poet sayth in speaking of the same infamous and voluptuous loue, the cause of many euills.

Loue (sayth hee) is a gulph of euill, meaning lasciuious loue, for it assotteth the wise, it blindeth reason, it

ouer-

ouerthroweth houſes, it ſhameth renowne, it ingendereth nothing but repentance, and yet it is but a ſmoke which diſpearſeth it ſelfe into winde in the ayre.

Likewiſe ſayth hée, thoſe luſtinge louers, (lubbers hæ might haue termed them) are ſo tyed vnto theyr harlottes, as theyr hearts, mindes, and thoughtes, are as it were impryſoned within theyr breaſtes, where they make them liue and abide in other bodyes beſides their owne: in ſuch manner, as the whoremonger may ſaye with Plautus, where I am, I am not: and where I am not, my heart, minde, and thought is. To which the elder Cato agræing in Plutarch, ſayth. The louer loueth and dwelleth in the bodye of his beloued.

Beſides, wæ commonly ſaye in theſe dayes, the minde and affection is rather there where it loueth, then there where it liueth.

If it be then ſo certeine that ſuch

ſuch villanous loue is no other thing but méere madneſſe and fury, and that whoꝛedome oꝛ adultry is nothing els but diſtruction and infamie, doth it not appeare moꝛe then plainely, that the whoꝛemonger is the moſt vicious, and ſo much the moꝛe to be blamed, bicauſe of his owne frée will hée ſubiecteth himſelfe to ſo villanous & pernicious a vice, foꝛ ỹ entertaining of which hée committeth a thouſande euills, carying all that he can catch oꝛ come by vnto his poling miſtres, moued therevnto by the wꝛath and iealouſie that he hath, leaſt any of his companions, oꝛ other as honeſt as himſelfe, ſhould ſhꝛoud themſelues betwéene hir ſhéetes, a ſuſpition ſure not without cauſe, foꝛ as it is wꝛitten in Eccleſiaſticus: The common woman is troden downe vnder the fæte of al paſſers by, as it were durt and myꝛe in the hie way, foꝛ ſo much as it is not hir nature and condition to ſerue only to one, but to entertein many, and of ſundꝛy grapes to make hir vintage, and fill vp hir Barnes,

foꝛ

for she openeth hir mouth to drinke of all waters, and notoriously lendeth and selleth hir selfe to them that giue most, resembling (saith Plautus in his Cistellarius, a greate mightie Citie which cannot come to abounde in wealth without the vse and frequentation of many men.

Thus by reasons before alledged it is made manifest vnto you (right Honourable) how the whoremonger is not onely most wicked and infamous, but also most filthy and vicious, aboue all other: in such manner, that the more I am moued against him, the more matter I finde still abounding to beate downe his vile ignominious life.

Wherefore I pray harken what the Mother of king Lamuel sayd.

My sonne, giue neither thy selfe nor thy substaunce to these common vncomely Curtizans: for they bee the cause of many kings destruction, neither harken thou to their deceites sayth the wise, for their lips are like distilling honnie: but the ende more

bitter

bitter then gall. Their tongues cut as a two edged ſwoꝛde: they walke not in the paths of lyfe, but their feet ſtretch vnto death, and their ſteppes vnto the pit. Make thou thy paſſage therfoꝛe farre from them, & beware of appꝛoching nære to their houſes, foꝛ who ſo euer followeth them is fooliſh, & the gaine he getteth by them is, ſhame, repꝛoch, & diſhonour, which can no waies be done away againe, yea, to be ſhoꝛt, whoſoeuer is in ỳ fauour of harlots, is lead by them as an Oxe to the Sacrifice. Auoide them therfoꝛe, foꝛ by them the moſt mightieſt haue bene ſlaine: Their houſes are the wayes to death, and I haue found them ſaith Eccleſiaſticus moꝛe bitter then death, foꝛ their handes bee meere hookes and limetwigs.

Whoſoeuer will pleaſe God lette him eſchew them, foꝛ he with whome the Lord is angry ſhal fall into their pits, and the ſinner ſhall bee taken in their ginnes & ſnares, thꝛough which many haue periſhed, refraine thy heart therefoꝛe from them, leaſt thou

alſo

also perisheth with them, for the false swætnesse and honnied flattery of an harlot, hunteth after the precious soule of a man, vnto his hurt and ruine, drawing the vnwarie and il aduised to goe towards them to their shame and destruction: for so much as it is the peculiar propertie of harlots to consume & waste al things in their filthinesse (saith Alciat) which thinge is approued by the Acolastus of Gnafeus, when he cryeth out in complayning, saying: Thou whoredome, whō I haue had for my especial friend and companion, hast caried from me, both my goods, renowne, and friends, leauing me in their places, thy daughters, infamy and beggery.

Fly from fornication saith S. Paul: for al other sins, whatsoeuer man cōmitteth is without ỹ body, but who committeth aldultery sinneth within his body, & therfore shall not possesse ỹ kingdom of God, wherfore I shalbe a sodain witnes against whoremōgers and adulteries saith the Lord in Malachie, and their portion shall bee

in

in the lake burning with fire and Brimstone.

Then seeing that the whoremonger is in such execration before God and men, it most evidently appeareth that the vice or sinne of Whoredome is greatest, vilest, & most infamous of all other, goe your wayes therfore you whoremongers, or adulterers, goe your way and hide your loathsome heads, within the brothell houses of your most lewde lascivious ladyes.

I was readye to conclude when there came mustering and marching before mine eyes, these most profitable advertisements of the most rare & learned Poet and Christian Philosopher Pallingenius. The which I thinke good, decent, and convenient to alledge heere, translated as followeth.

Neither the Circes of Libia, nor the devouring Silla, nor the rage of Charibdis, nor any other thing in the world whatsoever it be, is so much to be detested, feared, and euited, as filthy

filthy, fleshly, pleasure, for alas to how many destructions & ruines, doe that abhominable sinne leade men vnto.

How many renowmed and valiant captaines, how many cities, townes, & kingdomes, haue there ben brought to vtter decay thereby.

And to the ende I may not anoy you by citing so many examples. This one which I wil now rehearse shall suffice, and so I will ende with the Whoremonger.

Who was euer more renowmed and famous for his works, then Hercules, who euer ended mo noble actes then he.

First being but a childe, he strangled two horrible Serpents by force of handes.

He bruised and broke in sunder the bones of Lyons, and cut off y seuen increasing heades of the Lernian monster Hidra.

He out-ran by footemanship the mightie stagge of Menalon.

He ouercame the fierce furious

Bull of Crete.

Likewise the cruell kinge of Thrace was slayne by his prowesse.

He subdued the Oxen of Iberides.

He brake the horne of Achelous.

He tourned the Strinphales.

He won the golden apples of Hesperides. He brake the gates of Hell, and from thence he drewe the thræ headded hound Cerberus. He slewe the Erimantean borne, Cacus and Anteus.

Afterwardes he susteyned a barre vpon his shoulder (whilest the mightie Atlas for bæing wearie, toke his ease and rest) the two nære fallinge Poles.

And yet notwithstandinge all these his inuincible vertues, he lauishlye didde quake and tremble at the commaundement of a simple Lady.

I praye you consider the case, hée that neither feared the wrath, ire, or filthy

filthy flames of Pluto, Megera, and Phlegiton.

He that neuer quaked at the terrible lookes of vgly Charon.

Hee fearing oftentimes (most effeminatly) the blaming threates of his Mistres: in stede of a blacke warlike Morian, tooke on him the white kerchiefe of a woman, and in stede of his sworde and Targotte, (most infamously) hee tooke the distaffe and spindle, and spanne threede all day, and at night as a seruile seruant hee rendered vp his tare to his Mistres among the rest, quaking for feare, least shee finding fault should chide or beate him.

O what infamie, naye rather what villanye was this, by which onely example, euerye man maye easilye and rightly iudge that there is nothinge more contrarye to vertue then whoredome: Seeing that by the same, wee beholde heere the ouer-commer of monstrous and extirpatour of Tyrauntes,

to be short, the most valiant and vertuous worthy that euer was, to bee most vilely beaten downe & brought vnder the yoke and seruage of Ioele, a sely young damsell.

Credite me I am abashed to behold mẽ, make no more account of ỹ greatnesse of this vice, then they doe, & that they consider not how much it displeaseth God, seeing with what grieuous woundes, and daily plagues: without exception of person, he punisheth whores, and whoremongers, as with scabbes, goutes, pockes, baldnesse, and other like lazarus diseases, the due & ordinary rewards of whoremongers: whose bastards most oftentimes, sit in the seates, and inherit the lands of the true begotten.

Well I haue done, wherfore now vaunt ye, you adulterers, vaunt yée hardly, vpon you to common and vnruly adultery, for seeing it is time to sound retreate: I will conclude yelding good and profitable mediocritie.

Aduertising thée, seeing that among and with harlots thou dost willingly

waste

waſt and ſpend both thy time, honor, and goods, taking as it ſeemes delight and pleaſure in following thy ruine and deſtruction, to confeſſe & acknowledge thy ſelf to be, (as certeinly thou art) the moſt vicious & reprochfull of vs three, which thing good brother I beleeue thou wilt not denie, by following the vſe of ſuch as thou art, which is, neuer to hide or keepe cloſe their vice, but rather to vaunt & boldly boaſt of it. Thus hauing ſaid ſufficient againſt the adulterer, I will bend my peece towards the dice plaier, and with him I will ſkirmidge an other while with other newe examples, vnto which I beſeech you right honourable, to lend as attentiue eare as they ſhall by me be curiouſly and zealouſly ſette forth.

VVhoremongers giue to boaſt of their filthy facts.

¶ *The Drunkards declamation against his brother the Dice-player.*

TO the ende I may in like manner bring to open view the greatnesse of ỹ dice plaiers vice & infamie, as I haue done the same of the adulterer, I beseeche you my Lords, consider if there bee any thing more pernicious & vnhonest thē that game of Dice playing (if the same bee worthy to beare the title of a game) the which is no other thinge, then a mere tormēt, a conciliatiō of thefte, a father of bloudy thoughtes, a racking of the inferiour man, that is to say, a labour of the minde, a repulse of vertue, a decayinge of honestie, a rayser of anger, a kindler of blasphemie against GOD and men, and a breaker of friendshippe, vnto which accursed game, who-so-euer is gi-

uen

uen or inclimed, they are alwayes sorowfull and disquieted with veration, for wrath and dispight makes theyr faces pale and wanne, they alwayes doe that which they haue to doe in furye, and desperatly beinge continually tossed & tormented with a malitious will, and consequentlye noted with open reproche: in such manner, as not without iust and great cause, all god authours haue condempned and reproued this game or playe, infaminge and blaminge all those that giue themselues vnto it.

Amonge which, that excellent Philosopher Aristotle, in the fourth of his moralls, verye sharplye doth followe theyr defame, callinge them infamous villaines, as giuing themselues to all abhominable filthynesse.

All Law-makers by theyr statutes doth reproue and punish them seuerely.

The Iurist-consulls haue a title, by the which penaltie is indited and constituted, not onely against those which playe at the Dice, but also

those which make, lead, or moue anye to play at them.

Likewise that ỹ lawes prohibet thẽ, Horace witnesseth by this his verse, The play of dice, the law forbiddeth, &c.

Moreouer Cato teacheth and instructeth vs to eschew them. Also the most aũcient and vertuous Romaine senate, forbid it straightly by expresse decreæ: following the which, Lenticulus who played oftentimes, with the renowmed Marke Anthonie at dice, was sharply reproued & condemned. The Author whereoff is Cicero, who calleth that man most wicked and euill, which commonly playeth and ordinarily spendeth his time among dicers, saying: that the congregation and assembly of them is most filthye and villanous.

The satiricall tæth of Iuuenal, not onely iustly but iolily doth touch & bite them, and before him Plato (as Plutarch rehearseth) reproued & blamed a yong man bitterly ỹ had plaied at dice. To bebriefe, ỹ ordinary iudg-

ments

ments cryminally executed vpon dice players, doe sufficiently witnesse how great, vicious and punishable, dyce playing is.

O thou inuentor or deuisor of them whatsoeuer thou art, (for to thee it is that I direct my speach) hearken vnto mee: thou hast not deuised or inuented a place of pleasure, or of pastime, as no lesse reakyshly then commonly men make account of it: but rather a bloody torment, and daungerous pain: The ende of which, among a thousand inconueniences and euills that happen, is, (after they haue dyspoyled men of their goods, honours, and faculties, to prouoke and (almost by force and necessitie) constraine and thrust them, to the cõmitting of murders, and thefts, & so lastly most miserably and shamefully to yeld vp their bodyes as a praye to the hangman, & a most infamous spoyle to the gallowes.

But for so much as we pleade not before vnlearned Iudges or ignorant folke, I will a little stray abroad, and

wander along the pleasant Riuers, & græne flourishing groues, of such humaine documents and disciplines as haue bene collected and taken of the most fertil and delightfull studies of Plato, which Prince of Philosophers saith, that there was once in Aegipt one named Theuth or Theuthas, otherwise Tempungine, or Triuegeste, whom some, onely Cicero and Lactantius, affirme to be Mercury the first, to whom the bird called Ibis was dedicated, which bird is like ỹ storke, not that it is the same, the which fædeth vppon Serpents, and with the ende of hir bill or beake, purgeth hir self behinde: wherby it is thought, that some learned of it, ỹ art or practise of Clisters: The which Theuth or Theuthas first deuised Geometrie, Astronomie, Arithmeticke, and Letters, and also Dice, for the which first foure inuentions, I worthely thinke him worthie of great honour and commendation. But as I think him so for these foure, so am I of opinion, that he deserues no lesse reproch and

infamie,

infamie, for deuising and inuenting of the fifth, which is Dice, for the great euill and hurt that commeth of their vse, being put in ballaunce agaynst the goodnesse and profite of the first foure noble Arts, is found to be farre more heaue and waighty.

Notwithstanding Herodotus the father of Historics attributeth vnto the Lidians (a people of Asia ẏ lesse) the first inuention of Dice: But be it that Theuth or Theuthas (after Plato) or the Lidians (after Herodotus) that were the inuentors, surely which of them soeuer did it, did deuise for men a most pernicious and miserable thing. For the vse & exercise thereoff, ingẽdereth in the hart of ẏ diceplaier, a facilitie & inclination to al wickednesse & vice: In such wise, as many haue bene, & oftentimes are most filthie & infamous endes to themselues, and a sorow, griefe, dolor and shame to their friends & parents. The which no lesse elegantly then truely, the worthie renowmed Bourbon Poet noted in these words following.

The

The play at dice begotten by auarice,
That father of theft or plague of friendſhip.
Beeing a bloodie toyle and pitileſſe furie.
Is wholly filled with griefe, care and iniquitie.
For alas howe manye, hath the vſe thereoff
Drawne as it were by happe moſt dampnable.
To an infamous death, and ende abhominable.

The Germaines or Almaines of antiquitie were ſuch great & obſtiante plaiers at dice, as notwithſtanding how earneſt ſo euer their other affaires wer, they would thereat continually exerciſe themſelues, forgetting & neglecting all their other buſineſſe, committing to the hazard and perill of that game all their gwdes and facultíes, and that oftentimes in ſuch ſort, as being throughly heate with griefe of loſſe, when all other meanes to maintaine playe wanted, they would

would lastly hazard their bodies and libertie.

So that the loser entred (as willingly) into miserable bondage and subiection of the winner, at whose will and for his profite the loser (were he neuer so noble, young or strong,) suffered himselfe to be bound & solde like a beast. Which thing saith Cornelius Tacitus was a great presumption and pertinacitie, howbeit among them, they called it faith or fidelitie.

Credite me I cannot comprehend how so many men should come to be so subiect and thrall to such a miserable happe and hazard, whether it proceedeth of them-selues, of Nature, or of the influence of Starres, and yet now I remember my self (if we may credite Firmicus Maternus) whatsoeuer they be that haue their Horoscope and birth in the ninth part of Libra, shall be hot and hardie Dice-players. ♄ Starre most daungerous, ♄ complection most calamitous, and ♄ Planets most cruell and pernicious: vnder which, and by which, men are

borne

borne to be Dice-players, and therby bound to the bondage of all vices. Would to God for my part, that all Dice, with the games, and pastime belonging vnto thē. I meane their cursed hap, miserie and torment (for in them there is not found neither doth there procēde from them, any other thing) I would to God I say for my part, ỳ they were altogether taken away, & remoued from men, to ỳ ende that so ỳ thousand inconueniēces, calamities, hurts, & mischāces might be auoided, which the same vile and most execrable game bringeth and draweth with it.

I pray thee, thou Dice-player, tell me one thing truely, as often & when so euer thou heareſt thy selfe called by that abhominable name, doeſt thou not blush? or if thou knoweſt not what it is to blush, (for blushing is a signe of grace) doeſt thou not ware pale and wanne?

Truſt me, I had rather farre bee called a drunkard, thē either a whoremonger, or a Dice-player.

For

For to be dronken now and then is a point of Physicke bicause (as a Prusian Doctor writeth) by wine the strength of the body is nourished and encreased, the courage quickened, the magnanimitie exercised, the bloud & naturall heate conserued, the debilytie or weakenesse of ỹ stomacke comforted, the appetite caused, the vryne prouoked, and besides all the rest, it is a souereigne remedie against venyms and poysons hurting by coldenesse. Euery man flatters himselfe in his sinne.

Also euen as Whoredome & Diceplaying are accompanied euer-more with griefe, sorrow, veration, and anguish, so to the contrarie, wine drinking, carieth with it delyght to the heart (saith Salomon) driuing awaye sadnesse, and clearing the darknesse of the minde, and is a very ready help against al cares & solicitudes, for it carieth w̃ it (saith Horace) rest & slæpe: calling it forgetfull (an Epithete very proper vnto it) bicause it causeth forgetfulnesse of all wrath and dolour.

There-

Therefore to be short considering the great commoditie that commeth by Drinking, and the exceeding discommoditie by Whoredome and Dice-playing, I conclude, that it can not bee, but that by obseruing the lawes and institution of our deceased Fathers Will, my Brother the Whoremonger, or my Brother the Dice-player, or both of them, as the most vicious and wicked, shall be condempned: and I by your vpright and vnpartiall Iudgement, adiudged inheritour of the succession, for which presentlye wee contende, and so I ende.

¶ This beeing sayde, the Drunkard gaue place, and his Brother the Whoremonger proceeded in aunswering him as followeth.

Right

RIght honourable, Aesope in one of his Fables no lesse eligant & delightfull, then full of good doctrine, and erudition, maketh mention of certaine men carying by sacks or wallets vpon their shoulders, who in the bagge that hangs before them, vse to put all the little faultes and small crimes of other men, and in that behinde their backes their own great and horrible ones: thereby giuing vs no lesse truly then pleasauntly to vnderstand, that we willyngly watch, & carefully take hæde to the imperfections and faults of our neighbours, as men by an naturall ill happe couered ouer with clære sæing eyes much like vnto Argus & Linx: but to sæ, search out, and vnderstand our owne faults and offences we be as blinde as Bættles, and sleepie as Moles. The which with infinite other we haue this day especially and manifestly perceiued in our brother the Dronkarde, who more then asotted and blynded in his

owne doings, but most subtill and watchful in ours, casting his eyes vpon our small biles, neither seeth nor saueureth his own most daungerous fistoles and deepe skarres, and so abused in himselfe, declaiming against vs twain his brethrē, & such like whore mongers & Dice-players as we be, hath not only maintained drũkennes by certaine small examples touching the vertue of Wine to deserue as it wer excuse and pardon, but also in a maner to be desired as a thing praiseworthy. But we wil not any wayes hide or keepe secret our vice, but frely & plainely we confesse Whoredome & Dice-playing to be two things very vicious and infamous, marry yet not so much as Drunkennesse: the which we will sustain and plainly approue, by inuincible examples & arguments. Beseeching you, as you haue attentiuely heard our brother to complain against vs, so with willing affection you will doe the lyke on our side: to the end, that if in defaming and quibbing other, he hath taken pleasure, he

Againe, euery man excuseth his owne fault.

in

in hearkning & fæling the lyke, may be ſet beſide his cuſhion. Now to the ende, ỹ by this we may begin, I ſay, ỹ man is not made & compoſed of ſoule onely, nor of bodie only, but of both of thē together, & therfore for ỹ cauſe hæ enterteineth and preſerueth by great care and diligence the good diſpoſition and integritie of them both. As touching the ſoule he indeauoureth himſelfe with all his force, to conſerue it in the gifts of grace, diuinely beſtowed vppon it, which are the vertues: among the which, Prudence firſt and principally glittereth, as the Sunne among the Starres, and touching the body he giueth no leſſe hæde & care to kæpe and preſerue it in the gifts of nature, as in ſtrēgth, agilitie, derteritie, helth, & ſuch like, & although both theſe gifts be ſo precious & ineſtimable, only ỹ firſt (to wit of ỹ ſoule eſpecially prudēce, which is the only art of life, wout which it is impoſſible for any to guid himſelf by reſon) yet notwſtāding al this, they be ſpoild & vtterly ouerthrown by drūkennes.

For saith Plautus Dronkennes is no other thing, then a mære & manifest hurt, neither doth it drawe after it, (saith the prophet Abacuc) other then defame, and beggerie. Besides, it is a thing greatly to be noted, ỹ al such as are giuen to wine, how excellent and perfect workemen soeuer they bee in any Art or Science, they neuer wax rich, sayth Salomon.

Doth not Dronkennesse depriue man of vnderstanding? doth it not make him to become as one madde and frentike? doth it not spoile him of his braine, banishing both reason and prudence from him? doth it not steale away health, ingender prodigalytie, and consume honour, it hath shame of nothing, it expulseth vertue, it wasteth renowme, it shiuereth Judgemēt, and blindeth the minde. In cōsidering of which, I can-not but greatly maruell at the diligence and sagacitie of our forefathers, who no lesse learnedly then wittily did tearme Wine by the name of Tema, that is to say, holding ỹ tempting the thought: & by con-

conſequence haue alſo named Dronkenneſſe Temulenes, names no doubt very apt and proper, for the liuely expreſſing of the effect of wine taken aboue meaſure. For Dronkennes toſſeth & tourneth the minde & thought of man hære & ther, caſting it at pleaſure, like a ſhip vppon the wallowing waues.

O what vice more infamous and vnhoneſt can happen vnto men then dronkenneſſe, the which (after the opinió of Erruus Seneca, that deadly enimie to all vices) is a mære madneſſe and voluntarie incenſement. Is ther any thing more villanous, or more nære to beſtialitie, then for a man volũtarily & of will to throw & alienate himſelf from himſelfe, that is to ſay, fom his vnderſtanding and power, & to become without iudgement & reaſon, like vnto a childe of a yeare old: which thing the drunkard doth ordinarily and of vſe, for ſo ſone as the wine or ſtrong drinke exceſſiuely taken ſpread in ỹ body, beginneth once to ware hot and to boile, then euen as

ſone doth it beat downe and caſt vn-
der fæte, ỹ vigor or vertue of ỹ minde,
rauiſhinge & bereauing man of cou-
rage and ſpirit, and that in ſuch wiſe
as he hath no vnderſtãding or know-
ledge what he doth.

Truſt me it is the greateſt iniu-
rie that to a man may be done, to re-
proue him of a wil to haue pleaſure
in fœliſh madneſſe, and to ſaye that
of himſelfe he is ſuch a one: for ſo
much as it is the propertie of a man
to ſeeme prudent and to haue his wit
and vnderſtanding at will, of which,
dronkenneſſe is the onely decay and
ruine. Wherefore not without cauſe
hath Androcides ſayde verye wiſely,
that euen as ỹ hemlocke is a venime
& poyſon vnto a man, ſo is wine vnto
the hemlocke, ſignifiyng thereby, and
giuing to vnderſtãd, that wine is vn-
to man, a venime of venimes, or
poyſon of poyſons. And truely if wee
haue good conſideration of the words
and effect, venime is rightly no other,
then a dimunitiue of wine, forſomuch
as of it, more thẽ of any other venime,

procædeth greateſt euils & daungers. For who knoweth not that the ſuperfluitie and intemperature of Wine, ingendereth infinite euils & inconueniences, to the preiudice and hurte of mans health, as well inwardlye as outwardly: From whence commeth theſe ſwimmings of the brayne, theſe head akes, this continual heauines to ſlæp, this griefe of ſtomack, theſe fiery eyes, this weakneſſe of ſight, this ſtifnes of ſinowes, this palſey, theſe ſtinking breths, theſe hot burning agues, theſe vlcers in ỹ legs, & thouſand other ſuch lyke, ſaue onely of dronkennes: which alſo maketh a mans going ſtũbling, ſtaggering, & vncertain. For ſayth Plautus, wine is a wily wraſtler, & it firſt gets victory ouer ỹ legs. To be ſhort, of dronkẽnes cõmeth innumerable ſorts and kindes of ſickeneſſes, and oftentimes inteſted death.

For which cauſe Dronkenneſſe is rightly called the nurſſe or Mother of diſeaſes, and therefore ſo ſone as anye one is fallen into anye ſickeneſſe or diſeaſe, the Phiſition the

firſt thing that he doth, forbiddeth the patient to drinke wine, as the onely rote and nourishment of ſickenesſe. Which thing Cicero approueth in his third booke of the nature of Gods, becauſe that wine (ſaith he) hurteth the ſicke very oft (yea very rare and ſeldome doeth it good to the healthfull) therefore is it much better to giue thē none at all, then any at all. For feare leaſt vnder a doubtfull and vncertaine hope of giuing them health, ye giue thē death, or ſome other certaine and aſſured griefe or inconuenience: Beſide ẏ which dangerous accidents, infamies and abouenamed miſeries, the drunkard neuer makes an ende, vntil he hath prodigally ſpent all his goods and ſubſtaunce vppon the lycorous delicious wine, eſteming and waying it farre more dære and precious then golde, ſiluer, or other mettall, and with farre greater pleaſure and delectation hæ beholdeth it, then hæ doth either the Sunne, Mone, or other glorious parts of the Heauens.

Yea

Yea, finally (as it is dayly to be ſæne) without næde of other exãp!es, Dronkenneſſe being euer-moze attẽ-ded and waited on by griefe and ſoz-row, goeth infamouſly and ſhamefull-ly to yæld vp it ſelfe all naked, ſaith Salamon, into the handes and armes of his dæze beloued companion, beg-gerie, with whom he euer afterwards remaineth, as eſtraunged, and voyde from good fame and honour, foz which cauſes, euen in theſe daies, if any one offend vs, if we be diſpo-ſed to vexe and touch him as it were to the quicke, we pzeſently call him dzunkard.

And not onely in theſe our daies, but of antiquitie, men haue vſed to repzoue men, by ỳ deteſtable name. Achilles bæing moued very wzath-fully, with Agamemnon in Homer, could not deuiſe a moze iniurious and bitinger name, by which he might ſhame and vex him, then to call him Oenobares, a Græke wozd, which is as much to ſay, as taken oz ouercome with wine.

The mother of Saint Auguſtine hauing ben reproued and quibbed by the ſame worde at the handes of hir handmaide, toke ỹ ſame ſo grieuouſly, that ſhe neuer after would drinke any other then fayre water.

Beſides, conſider how many murthers, and vnnatural ſlaughters haue bene committed and perpetrated (yea oftentimes on their owne naturall parents and kinſfolk) by thoſe of god Bacchus his band.

Wine (layth Eſdras) as a ſeductor and ouerthrower of vnderſtandinge, cauſeth drunkards, to runne to weapons, and with them to kill one and other, of which deed, afterwards whē they are become ſober and haue ſlept, they haue no more remembraunce then beaſtes.

That mightie Alexander, did hée not beeing drunken, kill euen at his table, that faithfull friende and wiſe counſeller of his, Clitus? did hée not as much alſo vnto his vertuous Philoſopher Caliſthenes, and to other his familiar and houſehol dacqaintance?

Of

For whom after that hée became againe sober, he so mourned and lamented their deathes, that he bitterly wept and wished to be dead himselfe.

Who is ignorant of ỹ great slaughters, ruines & calamities that dronkennesse hath caused?

By it, the most warlike and puissant nations ỹ euer were, haue bene throwen and rendered into the hands of their enimies: it hath submitted the most proude and arrogant vnder the yoke of others, it hath ouercome and vanquished those, which at armes haue bene inuincible: it was the onely ouerthrowe of the Lapithes, a people of Thessaly, & most mightie warriours. By it, the Siracusians fell into the handes of Marcel, and vnder the power of ỹ Romaines. By it ỹ horrible Massagetes wer ouercome by ỹ Persians. By it, the pride of Babilon, came vnto ỹ lot of king Cyrus: By it, ỹ so famous & renowmed citie Troy was finally brẽt & sackt in ons only night by a small cõpany of Greeks, for they finding

founding them (vsinge the selfe same wordes of Virgil, buryed in wine and slæpe.

Drunkennesse inflamed the king Cambisus, vnto the murtheringe and killing of his good and faythfull coũseller Paraxaspes, bicause that he told him of his drunkennesse.

Likewise the most valiant kinge Philip of Macedon, beeing in Wine, by iudgement, reuerted ỹ right cause of a poore widow: which widow perceiuing him to be drũken, with a free and bolde voice, sayd vnto him: in crying, I appeale vnto thy selfe, I when thou art become sober.

Also drunkennesse caused the cruell and monstrous Ciclops, Poliphemus to lose his only eye by the hands of Vlisses, whome the same monster held prisoner with other Greekes in caue.

Besides, right honourable, to the ende, ỹ there may not remaine within your breasts one scruple or dram of doubt, but that you may haue great reason on your sides to adiudge our hon-

brother the drunkarde the most vile and vicious, and so by consequence to lose the inheritaunce of our Father, we are determined (following the example of our brother, who helped himselfe with the opinions and sentences of the best learned authours that he could finde, to alledge the like for the iustice of our cause, and sette forth the authorities and opinions also of the best & most approoued, that of drunkennesse haue written & intreated. A thing to write, no lesse fruitful and profitable, then vnto the eares of the wise learned, pleasaunt, and delightfull.

The Lacedemonians, who were so notably well instructed in all vertue and modestie of lyfe, by the lawes of Lycurgus, neuer knew saith Xenophon, what wine was: as men drinking none, or if they drunke any, it was with so much water, as it tasted nothing of wine.

For the same worthy Lawmaker most straightly forbadde superfluous drinking and bibbing, vppon great

paines

paines and punishments, as a vice, saith he, that doth both infect ỹ health, the iolitie of the bodye, the nobilitie and integritie of the minde.

And yet notwithstanding he sometimes permitted them to drinke, but alwaies vnder subiection of drinking very little and soberly.

Plutarch in his Apothegmes maketh mencion that the same Lacedemonians, fearing least their children shold run into the vice or sin of drunkénes, the better to estraunge & driue them from it, they caused oftentimes their seruants, (or as others say) porters, or such kinde of men as vsed to be drunk, to be brought before them, to the ende, that their children seeing the beastly behauiour and filthy fashions of those drunkardes, might haue the same vice in perpetuall horrour and abhomination.

The Persians auncientlỹ (beeinge a warlike people) vsed to drinke no wine, but (saith Xenophon) their onely drinke was altogether pure water. Whose children sayth the same

author,

author, when they trauailed abrode, vsed ordinarily to carrye with them cuppes or pottes of earth, to drinke water in by the way, alwaies when they were thirstie, thinkinge (as no doubt it is) ꝑ to drinke when thirst enforceth. and that onely pure water, was no lesse profitable & healthfull, then pleasaunt & delightfull, and that they did to auoide wine, wherof by that meanes they had no desire or care.

The Aegyptians, they had of olde a certeine measure which was verye little, ꝑ quantitie whereoff they durst not exceade, when or wheresoeuer they were drinking of wine.

Plato, Aristotle, Eusebius, and Galen, doe greatly commend and praise the Carthaginians law, by which it is denied to any whatsoeuer he bee, during the time ꝑ they be in campe, or in siege, or in ꝑ affayres of warre, to drinke any wine at al, but altogether do absteine frō it, drinking all ꝑ time no other then faire water. as being of opinion, that by Wine men are made

made effeminate, and do become ouer delicate and deintie to beare any labour or trauaile, and also that it doth hinder and hurt as wel the head captaine, as the souldier, of that care, studie, pollicie, and dilligence which they ought to haue against their enimies.

Which consideration it should seeme did make the auncient Captaines, men of warre & legionaries of Rome, being most worthy and valiant warriours, to be sober in drinke: in such wise as it is writtē of the noble captaine, Lucius Papirius Dictator, that beeing readye to giue battaile to the Samnites, he made a solempne vowe, that if he obteined victory ouer them, he woulde drinke a cup full of wine to Iupiter, as who should saye, that to doe so, it is a meruailous straunge thing.

Cato likewise, whom thou Drunkard diddest often bringe in for thy purpose against vs, returning victoriously from Spaine, enuironed with many notable spoiles, accompted it a great

great praise and glory vnto him that during the whole voiage and expedition which he had made vnto ỹ same country by Sea, he had drunke no other drinke then the same of the common marriners.

Cæsar in his Commentaries rehearseth that the Sweaues and Almaines, a nation very warly, & ỹ Neomans, at this day called Tourulsians, in old time neuer suffered wine to be brought into their countries, bicause they thought that thereby the bodyes of men would be made feble and vnapt to endure labour and sweate, and ỹ the vertue & vigor of their mindes and braines, did therby wax weake, their courages faint, and their hearts and strength cowardly.

Which though Homer went about to approue when he introduced that honour of knighthode, ỹ most valiant Hector, who apperaling himselfe to passe out of Troy in battaile against the Greekes, sayde thus vnto Lucene Hecuba his deere mother, let no wine be brought vnto me: to ỹ end

(after the intẽt of that diuine Poet) ꝑ it might not weaken or make him forget his accustomed force & vertue.

In following of which opinion, Archidamus, a most famous Prince of ꝑ Lacedemonians said vnto such as promised him sweete & delicate wine: To what end, seeing ꝑ the more we drink of it, the more it maketh vaine of no force, the things appertaining to worthy valient men? a refusal & sentẽce, no doubt worthy the mouth of a Spartaine prince. Plutarch in the Apothegmes afore named, reherseth ꝑ Crates a Thebane Philosopher & disciple vnto Diogenes, Cinicke was greatly angry & vexed wꝭ Demetrius Falerean Duke of Athens, because he had sent him wine, which was nothig seruiceable vnto a man desirous of wisdome & knowledge, sayd he, whose modesty & sobrietie, he being sent ãbassador by ꝑ Thebanes vnto this Demetrius Falerean, whom others named Poliocretes, so much prevailed, as ꝑ same Athenian Emperour, seduced thereby, raised his camp from before Thebes, which

which he then besæged. Unto certeins other ẏ enquired wherfore ẏ Lacedemōs so refraind & absteined frō wine, drinking scarce any (the prince Cleomenes son to Anaxandrides, answered), to ẏ ende ẏ others should not be troubled in counselling of vs, but rather we others. Signifiyng by this wise & laconicall answere, wͭ sharpnesse & sagacitie, men being ouercome & ladē with wine, are not apt nor capable to counsaile well & wisely: but to ẏ cōtrary, sobrietie, is ẏ only course and head spring of laudable enterprises, good counsells, & their executions, for it is alwaies accōpanied wͭ prudence, diligēce, & honestie, as to ẏ contrary. Ebrietie or dronkēnesse is neuer wͭout folly, slouth & filthinesse: for so much as there is nothing in this world more vnmæt for a man, then ẏ same vice, cōtrary to al vertue, & therfore for ẏ occasiō ẏ Lacedemons, had it in such horror & execratiō as only vnto straūgers at their feasts & collasiōs they gaue none but ẏ hardest wine wͭ Biscuit. It is also writtē ẏ Romulus

beeing at a sumptuous feast, was asked why he had drunke so little: because, sayd he, to morrow it behoues me to talke on matters of great importaunce.

Also it is not without cause that the good modest Emperour, Marke Anthonie (whose historie Herodian begins) drawing neere his ende, was in a meruailous great care and pensiuenesse. Least that his son Commodus (which very young should succeed him) should giue himselfe to ryot and drunkennesse.

It commeth now to my memorye that my brother the drunkard alledged that he neuer heard of any law or statute that condempned the drunkard to death, but if he had turned the leafe (as it was said vnto the Nunne that read but halfe the sentence and leaft the other halfe vnread for want of turning ouer the leafe) to read a little farther, he had found the contrary, for onely Romulus by himselfe heere-tofore mencioned, did expresly ordeine by his thirteene lawe,

that

that all women drinking wine should be punisht with death, like to ỹ adulterer, the which law or the like, long time before ỹ bulding of Rome was made & obserued, generally throughout all Italy: where women wholly abstained from drinking of wine, for feare least they being ouercome therwith, should fall into shame and dishonour, they being forbidden ỹ same vpon paine of death, with which they were punished without excuse or exception of person, whensoeuer it was proued that they had offended: The author of which is Denis in his Antiquities.

The which law or custome (as Bawdoen) the Jurisconsull in his cõmentaries aforesayd, vpon the Romulan lawes affirmeth) in Latiæ a region of Italy, was executed onely vppon the quæne Fawna or Fatua, daughter to Pic of the Latins, and sister and wife to Fanus, ỹ king of ỹ most aunciẽt Aborigenes, which quæne hauing against the decencie of royall dignitie drunke so much Wine as made hir

drunken) was whipped to death with willow-rods by ỹ only hands of the king hir husband: in such great detestation they had dronkennesse there, and to the contrary, sobrietie in estimation.

Likewise the wife of the Mecenian Egnacius (as Valerius rehearseth in his commentaries) was slaine by hir husband with whips or wands in ỹ cauc or seller hard by the vessell, out of the which she had drawen the wine that made hir dronken.

For whose slaghter Egnacius not only remained untouched or reproued, but also he was for the same highly commended & praised by Romulus, for it was his aduise and counsell that the sayd woman had iustlye suffered hir punishment, for breaking and violating the bands of sobrietie, notwithstanding the forbidding of his lawes.

In the Annualls of Fabius Pictuer, I read of a certein widow that was forced by hir nere parents and kinsfolke to starue for lack of meat (in following the same law) bicause only

shee

ſhe had opened the cubburde priuilye wherein the keyes of the wine-ſeller were.

Solon in his lawes affirmeth, that Prince to be worthy of death which is approued to bee giuen to drunkenneſſe, or much drinking of wine.

Pittacus of Mittelene eſtabliſhed grieuous puniſhments againſt the dronkard.

Aeneas Domicius depriued his wife of hir dowry bicauſe that vnknowne to him ſhe had dronke wine.

For the ſame cauſe the auncient Romaines following the inſtitution of Marcus Cato(as himſelfe witneſſeth,& Tertulian repeateth in the Apologitica)vſed alwayes, and as of couſtome,to kiſſe their friēds & kinſwomen oftentimes,for no other occaſion, ſaue onely to knowe if they ſmelt of wine, or not, to the ende, that if they were thereby taken in fault,they might without fauour bee puniſhed.

And no doubt to ſpeake vprightly, all women ouermuch giuen to drink, little regarding ſobrietie, eaſily and lightly do leaue ẏ reine of continencie to follow & proſtrate themſelues to all vicious things. Furthermore, ẏ lawe whereof we haue ſpoken before (made by Romulus, which lawe hæ himſelfe kept and obſerued) hath not only ben kept & maintained in Rome and Italy, but alſo in Greece, as Xenephon ſheweth in the ſayd commentaries.

To which lawe agræing Zeleucus (of whom our brother alſo hath much vaunted him) amonge many other excellent lawes that he made vnto the Locrians, ordeined & eſtabliſhed that whoſoeuer drunke anye wine without permiſſion of the Phiſition, ſhould ſuffer death, wherof Atheneus & Elian are authors. Moreouer the graue Romaine Cenſor ſayth, ẏ if any woman doth committite a vile or filthy offence, as drinking of Wine, ſhe ſhall be puniſhed ſharply by hir huſband.

And

And surelye this laudable reason that women should not drinke wine vnlesse their husbands license them, remained and stode in effect & force a long time, among the best and most famous familyes or houses in Italy.

But passing from these prophane examples, I will a little enter among those of the sacred and holy Scriptures.

The most mightie, iust, and mercifull God, creator of all things, speakinge vnto his Minister of holye things, sayde: When thou enterest into the witnesse of the Tabernacle, thou, nor thy children shall drinke any wine, nor other thing what-soeuer that may make you dronken, leaste that you dye the death.

In an other place by the same diuine voyce this warning is expressye repeated to all, ministring in his temple, in the which besides wine ther is also cõprised by these expresse words, Ale and Cider: by which words (Ale and Cider,) the Hebrewes vnderstand and signifie all sorts and manners of

drinke, by which a man may be made dronken.

And the sayde interdiction was made to the ende that they might attende and watche more holyly and warily about the diuine Minestrie: which thing they had not done, neither could haue done, had they bene ouer-charged or laden with wine, the only corruption and marring of the minde and thought, the deuertor and neglector of true worship, and the very baite or pricke of dissolution and intemperaunce.

For which cause the auncient Priests of Aegypt abstained wholly from wine all the time of their sacrifices, euen from the beginning of thē, vnto the ende.

What vessell of election, and most faithfull preacher of the truth Saint Paul, condempning dronkennes, willed and ordeined (writing vnto Timothie the first Epistle) that among other things the Bishop should be sober, and not giuen to wine. Whereof the decrees make mention, in the

place

place conteining theſe woꝛdes: The Apoſtle condempneth the Pꝛieſt giuen to wine.

And therfoꝛe his diſciple Timothie dꝛanke nothing but water, as his wꝛiting vnto him witneſſeth, where he ſaith, let not thy dꝛinke hereafter be water, but foꝛ ỹ healthy of thy ſtomacke, and the ſickneſſe, with which thou art often troubled, vſe a lyttle wine. Alſo in the firſt Epiſtle to the Corinthians, the ſame moſt Chꝛiſtian Doctoꝛ ſaith, that dꝛonkards ſhal not inherite the kingdome of Heauen.

Foꝛ which cauſe Saint Hierome foꝛbiddeth in a manner the woꝛde vſe of wine vnto Pꝛieſts & Church-men, wꝛiting and commaunding vnto his Neuew Nepotion, in this ſoꝛt: Beware (ſaith he) that thy bꝛeath doeth not ſmell at any time of Wine, foꝛ feare leaſt appꝛoching nere any one, thou heareſt this ſaying of the Philopher pꝛonounced againſt thee: this is no kiſſe that thou pꝛeſenteſt, but Wine, the ſente of which, iſſuing out of thy mouthe, yeldeth

a moſt filthy ſmell.

The ſame holy man alſo forbiddeth by expreſſe words, all Chriſtian Virgines, the vſe of drinking Wine, commaunding them to eſchew and abhorre it, as venime or poyſon.

The Eſſeans a people of Iudea, whoſe ſect for their vertues haue ben ſo highly eſteemed by Saint Hierome, Philon, Ioſephus, Euſebius, Plinie, and Porphine, dronke no wine at all.

Was it not prophecied of that Prophet, and more then a Prophet, Saint Iohn Baptiſt, that he ſhould not drinke ſtrong drinke, to the end that he might chooſe the good and leaue the euill: an argument moſt plaine & euident that wine and ſtrong drink corrupteth & peruerteth iudgement and reaſon: and that a man ouer-come therewith in ſtede of taking and chooſing veritie and vertue, taketh & chooſeth falſhood and vice.

Salomon was of opinion that vnto a king it was good to miniſter neither wine nor ſtrong drinke, to the ende that he thereby might iudge the

cauſes

causes of the poore, with a more iust and sound reason.

Cursed be he saith the Prophet, that riseth early to make him-selfe dronken.

We read in Genesis, that dronkennesse was the onely cause that Lot that godly man, committed execrable incest with his Daughters, who els by no meanes coulde haue drawn him to such an abhomination.

After the Deluge, as it is written in Genesis, as Noe first planted the Vine, first made wine, and first dronk thereoff: so also he was the first that was made drunke therewith: whereby we may gather, that if wine was nothing fauourable to him that first made it, what fauor should any other hope to finde in it, saue the lyke.

Thus by sundrye agitations and diuers troubles arising by excesse of wine and strong drinke, the thoughts of men are diuersly tossed & moued: some become madde and furious, full of noise, quarrels, and iniuries: others idle rash and carelesse, of all manner

of

of worke and businesse: some railors, and iybing Iesters: some vile and vicious talkers: some merry with-out modestie: some wrathfull with-out vertue or honestie. For wine in force and efficacie is like vnto blacke cholar, that is to say, of diuers and variable effects, and of many sorts & manners: which thing one of the prohleme doctors of the most noble Philosopher Aristotle declareth, beeing as it seemeth, borrowed by Horace, thus writing.

Be it that Wine bringeth ioy and delyght,
Be it that it drawes vs with ease vnto sleepe:
Be it that of it commeth hate, furie, and strife,
Be it that foolish loue therein nusseleth deepe.

Which thing an other Poet also approueth writing of Bacchus, as followeth.

Before thy pompous seat,
where thou triumphing sits:

There

There goeth an armie great,
of ſuch as marre mens wits.
There marcheth wrath and ire,
lewde talke eake and diſdaine:
With diſcord, ſloth, and fire
of furie, griefe, and paine.

Of lyke opinion is that Scythian Anacharſis, for he ſaith that the Vine beareth three ſorts of grapes, the firſt of pleaſure, the ſeconde of dronkenneſſe, and the third of wrath and violence.

The lyke ſpeach in manner hath ben vſed by Aeſope, howbeit ỹ others ſay it came from the fore-ſayd Anacharſis, but be it whoſoeuer ye will, it is certainly the words and ſentence of a man both prudent & wiſe, & theſe they be: The firſt Glaſſe of Wine, belongeth to thyrſte, the ſeconde to delyght, the thirde to pleaſure, and the fourthe to furie or frenſie. If then the fourth glaſſe of wine being dronk, doe make men become madde and furious, what will become of them, that glowſe and carowſe downe

downe their throats, thirtie or fortie at a time: trust me not onely madde but most beastly and brutishlye mad, as men transported and alienated whollye from their right sence and vnderstanding.

For most certaine it is, that the more such dronkards doe drinke, the more desirous of drink they be, wher by their folly and madnesse doth the more increase.

And sure this alteration and hot desire of wine is no otherwise ingendred then by the vicious and excessiue vse of drinking: vnto which they be so outragiously giuen, that it seemeth rightly, that such men (if it be lawfull for me to call them men) are not borne, but onely to deuoure, and glowse, or glut vp wine.

Among which number, Nouelle a Millannon deserueth to be put, who being a Consull during the time of Tiberius Cæsar, and hauing droncke three Congies of Wine at one meale, (which Congie was a vessell auncientlye conteining fiue Septiers,) had

no

no ſhame to cauſe himſelfe to be cal-led and ſurnamed Tricongiarie, ſeek-ing to acquire renowme and fame, by a moſt vile, filthie, and infamous vice.

But if dronkennesſe bée ſo much the more to be blamed and abhorred, by how much the more the partie or perſonage which is infected and noted therewith is raiſed to honour & digni-tie, with what worthie note ſhall wée make the infamous Bonoſus that dronken Emperour of Rome. Of whom Aurelian was wont to ſay, Bo-noſus is not born to liue, but to drink. Whoſe death was as honeſt as his lyfe, for being vanquiſhed by the Con-ſull Probus, he ended his dayes with an halter: of whom being hanged vp in the ayre, this Prouerbe went. This is no man that hangeth, but an Hogſhead: onely bicauſe he had du-ring his lyfe, tonned vp as it were whole Hogſheads full of wine with-in his belly, for which cauſe he deſer-ued perpetuall infamie.

Where to the contrarye the moſt

vertuous Alphonſus King of Naples, is worthie of eternal prayſe & glorie, for his being (amõg many other excellẽt vertues) to ẏ example of al famous Princes, very ſober in drinking, for he neuer did drinke any wine, but he had three parts of water mingled with it, which argueth great generoſitie in the ſaid Prince: for ẏ right noble man which eſtæmeth of honor, will aboue all things haue dronkenneſſe in horror, as a vice, moſt brutiſh, vile, & infamous, ẏ abhomination & filthineſſe wherof, is impoſſible to be deciphered, and alſo the euills & inconueniences that comes thereoff.

Beicauſe the dronkard is vnwiſe, (ſaith the moſt ſapient Salomon) and hath no honour nor prudence in him, I am determined to alienate my ſelf and abſtaine from wine: forbidding and warning vs (as the Apoſtle alſo doth) not to be like vnto them, which there-vnto be inclined and giuen, neither to be aſſiſtaunt at their tables, nor at the meales or banquets

of

of tumulous dronkards: for so much as of dronkennesse springeth dissentions, quarrells, hates, rancours, and most often, murders and slaughters.

Yea, it is the deathe of Vertue: it is the forgetfulnesse and misknowledge of all honest duetie, for in it (saith the Mother of King Lamuel) is no secretie, but it vttereth all thinges: for the tongue of a dronkarde can-not be helde, it also commaundeth the wise as well as the foolish, the learned as well as the vnlearned, and there-off commeth, follye, furye, presumption, and pride.

Also the reason why Denis (commonlye called Bacchus) after the Ethnickes, the first inuentour of Wine, is pictured or paynted with hornes vppon his heade, is not bicause the same goodly God of dronkardes did first copple Oxen together, as Diodorus beleeueth, but bicause that only by his inuention, that

is to saye, of wine, and the outragi-ous vse there-off, men become hor-ned, that is to say furious, and easily moued to excesse and rash insolence.

For onely the most poore and wret-chedest abiect that is, if hee bee once ouercome with wine, he then as for-getfull of his calling and qualitie, ta-keth hornes vpon him saith the Poet, that is, he raiseth him-selfe vp in all fiercenesse and presumption, euen vn-to the disdaining of the most noble & mightie, & lyke vnto Aesopes Crane, he compareth him-selfe with his su-periours and betters.

Also the same is to be séene in the most ignorant, sottish and vnlearned, for being once vppon his hornes, you shall presently heare him, be it right or wrong, vppon his Ergoes, philoso-phying against Plato and Aristotle: or so encherubind, he will dispute obsti-nately on some other Art or Science, against the best learned and most ex-perimented men that are in the world.

Yea, onely the most wicked and in-famous

famous, if he be once dronken, he will boldlye intermeddle him-selfe with the moſt honourable, and ſtand vppon his ſlippers againſt the honeſteſt man that is.

For which occaſion the Scithians wiſely and wittily quibbing and reproving the Greekes Orges and Bacchanales, (which were wont to celebrate the Feaſt of their dronken God Bacchus, by exceſſe drinking of wine, in playing on Tabors, Timpanies, & ſuch like diſſolute dronkennes) denied & diſavowed that a God ſhould be an inventor of ſo pernicious & hatefull a thing (ſpeaking of wine) ſeing that men there-by become furious and frenticke.

Alſo Diogenes called ſuch feaſts and banquets as they celebrated to Bacchus in Athens, the myracles of foles.

And Pallingenius following the ſame (in mocking alſo the Thebans, who gloried that Bacchus was borne in Thebes, but Indie denyeth it,) cryed out; O you off-ſpring of Cad-

mus, why vaunt you of your Orges and Bacchanales? Your frentick frikes and madde daunces? Your Bacchus is no God, neither did Semel conceiue him of Iupiter, but rather the blacke and furious Tartar, begat him on the moſt cruell and horrible furie Megara. No, no, hée is no God: for hée himſelfe is a diſdainer and hater of the Gods, and neuer can a dronken Sacrificer, order the vſe of a Sacrifice orderly.

But who can rehearſe the thouſand thouſand part of the euilles and inconueniences that proceede of this red noſed God: for (ſaith Salomon) to whom happens care, dolour, ill happe, ſtrife, wounds, want of ſight, trouble of minde, and ſuch lyke, ſaue onelye vnto thoſe that haunt the Wine Tauerne, and that ſtudie and take delyght to emptie the pots.

Beware (ſaith hée) how thou takeſt pleaſure in beholding the wine ſparckle or ſprinckle in the cuppe, or deſire to taſt & drinke it afterwards

more

more lycorously or wantonly, for beſides that wee of our ſelues, are too much inclined and ready there-to, the nature there-off, is at the beginning ſo agreeable and well lyking, as it ſlides down mens throats with great ſweeteneſſe and pleaſure, but the tayle there-off poyſoneth and venometh much lyke the Serpent, in ſuch manner that almoſt by the vertue onely of the hot ſparckles that proceedeth thereoff, (much lyke to the Baſilickes eyes, it beateth downe, ouercomes and caſteth him that vſeth it, into all opprobrious ignomie.

Thou therefore, that dwelleſt altogether with the wine (ſaith the wiſe man) art lyke vnto him which during ỹ greateſt ſtorme & rainieſt part of a tempeſt ſleepeth in the top of the ſhips maſt, and is ſo toſſed and tumbled on the wallowing waues & ſurging billowes of the raging Seas, as he is in iminẽt daunger of drowning.

The lyke where-off, Homer in his Odiſſes rehearſed, happened vnto Elphenor, who hauing dronke him-

selfe dronken, brake his necke going downe a high hill nære vnto the pallaice of Circes, in following of Vlysses and his fellowe Grecians, which already were discended & nie embarked. Which thing him-selfe afterwards confessed, for short time after, the same King of Ithaca finding him in Hel, asked ỹ cause of his comming thether: to which Elphenor annswered, the Wine which I dranke so excelliuelye whiles I lyued did slaye mée.

The same also beguilyng the strengthe of Holophernes, as it is written in Iudith, was cause that hœ lost his heade, by the handes of that good Matrone: which thing had not happened vnto that fearefull and dreaded Grant, had he read and followed the saying of the Prophet Esdras, where it is written: Wine is stronger then they that drinke it, for it conuerteth all our fantasies into an assured plesure, it corrupteth iudgment, it maketh the thoughts of men vaine and ridiculous: those of lyttle chil-

children, like vnto those of mightie kings: those seruants like vnto those of masters: and those of the powre like vnto those of the rich. For the drunkard knoweth neither what he sayth, nor what he doth: he thinketh & dreameth, al his hie thoughts to be honest and lawdable: he maketh no account of king or Magistrate: he neuer speaketh but by talents & thousands: hee neuer remembreth or esteemeth of friendshippe or brotherhode: but to the contrary, all furious without occasion, & for a thing of naught he takes his sword in hand: for striefe & contentiõ (saith Salamon) is in wine: and euen as fire approueth ỹ hardnesse of yron, so wine argueth ỹ heart of the proud, being a bitternes to the soule, & ingendreth in man by his excesse: a dispightfull boldnesse & anger to all wrastlings: which thing is the right and peculyar propertie of an incensed fole.

For which occasion wise and discrete men are sufficed with lyttle Wine, considering that against the

force and violence thereoff one can resist, be he neuer so wise, graue, strōg, magnanimious, or of what estate or condition so euer. Thus gentle drunken brother, I haue made plaine vnto thee the gallant, curteous, precious gifts, & excellent properties, with the honest guerdons, & vertuous recompēses of thy great god Bacchus, whō thou in heart adorest, worshippest, & rearest vp to ỹ highest degree of Gods.

But to the ende (right honourable Iudges) that whiles we render to our brother the whoremonger, the lyke assault that hee rendered vs) wee appeare not immodest and superfluous, we will sound a retreate, not denying, but freely confessing to leaue many thinges vnconfuted and vnanswered, which our brother alledged against vs. Howbeit, no harde thing to doe: but we doe not seeke onely after that, for so to doe is the part of him that intendeth to iustifie himselfe, and to be approued and found innocent, touching our selues, we meane otherwise, for we will not

hide

hide our faults: neither will we, lyke vnto many other, excuse our selues, or say, we are blameless, for certeine it is, that whoredome and dice-playing are both so vile and vicious offences, as they are no lesse domage-able thē dishonest, and also the name of them are (as names filthy and infamous) to be auoided, notwithstanding to the contrary we wil maintein & vphold ỹ vice of dronkēnes to be far more greater then either ỹ whoremonger or the dice-player: for as we haue euidently shewen before, not onely, honour and good name (ỹ onely treasures of men) with goods and faculties, are consumed & wasted by dronkēnes, but also the soule, health, and vnderstandinge, & the minde of man is troubled, tossed and grieued, & hurt thereby, euen vnto ỹ making of him ỹ vseth it, to become more vile thē any brute beast, which thing our brother chiefly & especially argued and blamed in vs, as a vice most greatest and most infamous of all other, and for such a one iustly, & with good reasō did condemne

and

& reproue it by the authoritie of many famous Philosophers, and worthy authors. Moreouer, besides the same afore rehearsed, whosoeuer will wisely and diligently aduise & haue regard vnto the originall soer and first beginning of all vices, & also to ẏ exercise and continuing of them, they shall finde that dronkennesse ought only to be accused, and adiudged most worthy to beare the burthen & blame as the onely causer, kindler, & mouer, and procurer of men to all villanous iniquities, and especially to fornication, whoredome and adultery. For wine, sayth Titus Liuius, among many other excellent authors, followeth, draweth, prouoketh, & nourisheth, the dishonest pleasures and desires of the flesh. The rest concerning the equitie of this present strife (right honourable) lyeth in your fidelitie & prudẽce, vnto which we do cõmit our cause, beseching you, if you do see euidently (as no doubt you doe as clere as ẏ Sun) ẏ dronkennesse is the worst or more vile and infamous then whoredome

or diceplaying, that you wil dismisse our brother the dronkard of our fathers succession, for which our present question is, adiudgeing the same vnto my brother the dice-player & to me, by your iust and rightful sentence, at which we conclude. Thus pleaded & concluded the parties, which done, the president arose vp on his seate to aske and require the aduice and opinions of ỳ Iudges assistant. During whose counsell many learned men & others of sundry estates & qualities there present assembled, (who had heard & vnderstood the difference) murmuring & muttering with soft voice, talked & vttered their aduises, euery one according to his fantasie: being al in a manner of diuers & contrarye opinions, as naturally and commonly we be willingly included & giuen to fauour & excuse or hide our owne faults and vices. Some hold with the dronkard, others with the dice-player, but the greatest part with the whoremonger, as these here for the one, and those there for the other.

Pa-

Many sayd, that they were all three as vicious the one as the other, and that it were therefore best and most expedient (notwithstanding the will of their father) that each of them did inherite his succession equally. There were others of opinion ỹ said, ỹ seing they were all so vicious & evil, that it were therfore good to disherit them al three. To be short, there was no one among them that agreed. The cause peraduenture was, for so much as each of them were perticularly touched & infected with one of these three vices, or with two, or possibly with all three together. But at last among all ỹ rest, there stode vp one an auncient graue Gentleman, named Theophilus Equicolus, who after hee had made obeisaunce, sayd.

By Lordes, to speak in truth and vprightly, I cannot see nor perceiue, but that this iudgement is of great weight and importaunce, and not to be lightly loked vnto and let slip, also I doe not thinke the contrarye, but ỹ these honourable Iudges before they

giue

giue a diffinitiue sētēce, wil haue great cōsideratiō theroff, but trust mæ they should not be in this care & trouble if one of thase bzetherē wer a couetous person: for such a one should presently be dismissed & put out of the succession (for which this present contention & question is) as the most vile, wicked, & infamous: not only of these thræ, but of all other living, by a thousād, thouland reasons, examples, authorities, & inuincible arguments which might be brought forth & alledged against him: only among the rest (for al) these two witnesses of the Scripture wold suffice: couetousnesse is a seruitude of Idolls, which is ỹ ground of al abhomination & iniquitie: couetousnesse is the rote of al euil: & chiefly, said Theophilus, couetousnes is ỹ only poison & pestilence of charitie, without the which saith ỹ Apostle, nothing profiteth, because, (as ỹ same Apostle sayth farther) ỹ charitie is of God, & god is charitie, & charitie is ỹ ground of perfection, & the ende of cōmandement, wherfore follow it, & you shalbe clothed therewith. Which

The couet as man the worst.

Which opinion of Theophilus all the assistants together with one voice approued, condempning couetousnesse as the most wicked and most pernicious vice that is vpon earth. But finally, the officers hauing caused silence to be made, the same generally kept, the president being returned frō counsell, pronounced his sentence, by the which it was ordeined: that the parties should correct & amend their plea, and giue replye. One should informe one an other, if it seemed good vnto them, within one month, for all prefixions and delayes, that the same beeing brought againe vnto the court: might be ordered and adiudged according to equitie and reason.

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FINIS.